

wrath on account of the God insulting character of his past life, together with deep remorseful concern for or in order to his salvation. These convictions may differ in persons as to degree, on account of a difference of temperament, a difference in actual sin and guilt, a difference of knowledge and of appreciation, as well as from the mode or manner in which truth has been presented.

Repentance may be divided into two classes. A legal repentance and evangelical repentance. A legal repentance has nothing good or truly noble or commendable or hopeful in or about it. It only anticipates the speedy and vigorous application of law as it regards the infliction of its penalty; as in the case of a thief, he may be sad and sorrowful on account of the penalty he must suffer, and yet remain impenitent so far as the crime itself is concerned. Remove the law and its penalty in such a case and give him the opportunity and he will steal again. A legal repentance is not one, or a part of one of the conditions of salvation. Evangelical repentance, is noble, good and hopeful. It is often represented as consisting in sorrow, remorse, etc., on account of sinfulness, and the apprehension of danger connected with loud vehement expressions on the part of the convicted with great long loud prayers, etc. But Paul's understanding was different. See II Cor. 7:10. "For godly sorrow, (a sorrow according to God,—to God's will) worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." Kind reader, learn at once that true Gospel repentance is a work,—and not the work of an hour only or of a day, but as long as we live, and as long as this mortal coil is surrounded by the environments of sin and our imperfections of spirit and nature continue we will find something to repent of. Repentance, proper, is to condemn the wrong, and quit it, and begin to do the right, take God at his word, hope and confide in his promises. Repentance is one of the fundamental doctrines of the plan of salvation in order to receive pardon. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth unto it." Luke 16:16. John was "filled with the Holy Ghost." Luke 1:15. "He came, saying, Repent ye: for the kingdom of heaven is at hand." Matt. 3:2. "He came preaching the baptism of repentance for the remission of sins." Luke 3:3. "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." Matt. 4:17. "And they went out and preached that men should repent." Mark 6:12. "Repent,

and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. From the foregoing quotations, the fundamental nature and character of repentance are clearly seen.

It is a duty to repent. It is also a privilege to repent. A duty, because the Gospel enjoins it. A privilege because it is one of the conditions upon which God promises pardon and offers acceptance. But no one can truly repent without faith; no one can have or possess faith unless they first believe as required in the commission. It might possibly be a thought in the minds of some that we are neglecting an important item or feature, if we did not refer to "confession of sins." If our position in our statements preceding are properly comprehended, it will be seen that no one can truly repent without confession, or an acknowledgement of their sinful state to God. The question is how and to whom and when shall this confession be made? 1. We read, "Confess your faults to one another." James 5:16. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John. 1:9.

This language as well as all other admonitions concerning confession are addressed to those that are represented as being *in Christ*, consequently they have repented and have been baptized before these admonitions have any bearing in their cases. If we are in Christ and have committed faults, have trespassed against one another, it is certainly right to confess to one another, to acknowledge our trespasses and ask pardon and forgiveness for the same. But while this is true let us not overlook the fact that these admonitions are mainly directed to those that are offended to be of a forgiving spirit, as that is characteristic of the spirit of Christ, and if we have not the spirit of Christ we are none of his." Rom. 8:9. See also Matt. 18.

When we make confession of sins that have been committed against God, we must confess to God, and ask his pardon; but a public confession of sins, known to God and ourselves only, is not required in the Word. These should be confessed to God, and truly repented of and we get the pardon. We mean persons that have previously believed, repented, and have been baptized into Christ according to the commission and conditions of the plan of salvation.

We have now arrived at a point at which

many stop, claiming that all the conditions of pardon are complied with. If this be the case, John and the apostle Peter as well as some others of the sacred writers were in error. Whom shall we believe; modern religionists or the Word? See Mark 1:4. "John did baptize in the wilderness, and preached the baptism of repentance for the remission of sins." Luke 3:3. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Acts 2:38. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 22:16. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." These quotations introduce the third and last condition for pardon, or salvation from sin. Namely, baptism. Hence to stop short of baptism, is to stop short of a full obedience to the Gospel.

Toll Gate, W. Va.

TOTAL ABSTINENCE.

J. C. KENNEDY.

I have been a subscriber of your paper but a few weeks. I take great pleasure in the reading of much of what it contains. I notice under the heading of the contributions in Feb. 17 issue, an article by David Bailey, much of which has the sound of the true metal; and then there are parts of his arguments, I think, sounds to me as though the bell has been cracked perhaps on the *stone of moral suasion*. A grand old stone it is to be sure, and the recording angel only can number the countless multitudes that have been safely sheltered in safety on her firm broad, face while the angry waves of Alcohol were flowing around the youth and indeed the middle aged, and taking the moral rocky foundation they have, by the favor of God, been placed upon the Rock of Ages, Jesus Christ. I am sure he is just right in saying, "There is need of an advance in methods of work." In that he is taking ground with Paul, Heb. 6:1-2. Think, my brother, how many long weary years have been spent in moral suasion. How many million prayers have ascended up to our Father from torn, aching, anxious and bleeding hearts of parents, wives and loved ones, that the *hell* devised *traffic* might cease, and yet what do we see, only a greater avalanche of the curse thrown upon us by the licensing of the liquor traffic. Look, if you please, at the matter of human slavery in our beloved land. Opposition to that sin took on some of the same features of the Temperance work—moral suasion—sermons were preached. Men sacrificed their lives for the freedom of the slave. Peace congresses were held,